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A HISTORY OF THE JESUITS

Twenty years ago the Jesuits resolved to publish official histories of their labors in the various countries of Europe and America. Most of the volumes which have thus far appeared have dealt with the sixteenth century; thus Fouqueray has put forth two tomes which bring the history of the French Jesuits to the year 1604. The centenary of the restoration of the Society by Pius VII in 1814 has occasioned a number of works dealing with their activities in the last hundred years; following the precedent of the famous *Imago primi saeculi societatis Jesu* (Antwerp, 1640), Albers has given to the world *Liber saecularis historiae societatis Jesu* (Rome, 1914). The present volume of Burnichon is devoted to a detailed discussion of the work of the Order in France from the Restoration of the Bourbons in 1814 to the Revolution of 1830.¹

When the Jesuits returned in 1814 to the country from which they had been expelled under Louis XV a generation before the French Revolution, their leaders were aged exiles, who had survived in England or in Russia, and their primary task was to impress the Jesuit traditions on the members gathered by a preliminary organization, the *Pères de la Foi de Jésus*. Though some of the Jesuits engaged in revivalistic preaching and others gave themselves to the promotion of various "congregations" of women for religious work, the chief interest of the Society lay in the field of education. Lacking the financial means and the legal right to own schools, they obtained from friendly bishops the control of eight *Petits-Séminaires*, or schools designed to prepare boys for the study of Roman Catholic theology. Making no effort to exclude pupils not destined for holy orders, the Jesuits transformed these diocesan institutions into boarding-schools. The most successful and fashionable of these, situated in the old abbey of St. Acheul near Amiens, had at one time 900 pupils (p. 236). The ideals and operation of these schools, described in chaps. v and vi largely on the basis of unpublished sources, is of considerable pedagogical interest. There was manifest the tendency to react more and more from the eighteenth-century methods favored by the Fathers of the Faith in the direction of the *Ratio Studiorum* of 1599. One fundamental difference there was, however, between the Jesuits of the early nineteenth century and their predecessors: whereas the ancient

¹ *La Compagnie de Jésus en France. Histoire d'un siècle, 1814-1914*. Tome premier: 1814-1830. By Joseph Burnichon, S.J. Paris: G. Beauchesne, 1914. xlviii + 568 pages. Fr. 8.

Jesuits had maintained day schools, the members of the resuscitated order, having lost their endowments, and desiring to make money from the rich pupils to pay the expenses of poor lads of promise, embarked upon the untried sea of keeping boarding-schools. Here the boys were under perpetual supervision. Older pupils, called censors, were appointed in the interest of the community to report misdemeanors; in this the author sees not organized delation but something analogous to modern systems of self-government (p. 268). All the pupils and not merely the censors were required to report offenses of their fellows against the Catholic religion and against the groups of virtues signified by the word *honnêteté* (p. 269). Thus heresy-hunting, often regarded as a privileged sport, was considered a solemn duty "in which one cannot fail without sin."

The legal situation of the Jesuits in France was precarious: they were not authorized but merely tolerated by authorities who did not enforce existing laws. The ambiguous but transparent responses to governmental inquiries (p. 391, n. 1), concocted between Mgr. Cheverus, archbishop of Bordeaux (better known in America as the first bishop of Boston), and the heads of the French Jesuits, failed to save them from their implacable enemies, who insisted on the letter of the law. As the Jesuits refused to submit to the inspectoral authority of the university, which dominated what passed for a public-school system, there arose bitter conflicts in which the old accusations of lax morality, regicide, and ultramontanism played their part. The result was that in 1828 the Jesuits were excluded from the conduct of *Petits-Séminaires*, and these were forbidden in turn to take in other than bona-fide candidates for the priesthood. This enforced retirement from the field of secondary education set Jesuit priests, scholastics, and coadjutors, to the number of 456 (p. 550) free for the work of theological education and of securing a more thorough training for those of their own number who had been drawn too rapidly into the expanding activities of the schools. The interval of quiet was ended abruptly by the revolution of July, 1830, which cost Charles X his crown, and with him drove away those superlative representatives of the alliance of throne and altar, the French Jesuits. Slandered, plundered, threatened by mobs, the disciples of Loyola fled. Later they crept back to what they considered the post of duty. From the standpoint of M. Burnichon, they may have made mistakes in the difficult times of improvisation and of reorganization, but if they were not always wise as serpents, they were harmless as doves; the victims of evil men, of whom there is little good to say.

Like the work of Fouqueray, the book is an apology; its permanent value lies in the very considerable new material that it brings and in its vivid discussions of a famous boy's school. Even here one misses the keenly critical element, such as is supplied for a later period of Jesuit education in the biographies of the disillusioned ex-Jesuits Hoensbroech and Tyrrell. The publication is no doubt timely, for the present war might conceivably bring a reversal of the anticlerical policy of the Third Republic, to say nothing of the possibility of a throne whose main prop would be an adjacent altar. Even apart from these vain imaginings the book may be read with special interest in this country; for as the author remarks concerning the Society of Jesus (p. xl): "Nowhere at the present hour is it more alive and more flourishing than in North America."

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REALIGNMENTS IN THE SCIENCE OF RELIGION

The first volume of *Systematische Theologie nach religionspsychologischer Methode*, by Professor Georg Wobbermin, of the University of Breslau, is devoted entirely to the question of method. This is because the author feels, after his twenty years of service as a theologian, that a unified and unequivocal method is the great need of theology at the present time. The method which he proposes and defends, as the special title of this first volume shows,¹ is that of the psychology of religion; and in working out the meaning of this method for theology Wobbermin effects a combination of the standpoints of Schleiermacher and William James. Here then is a new alignment in the field of the science of religion. Wobbermin, a neo-Ritschlian, goes back to Schleiermacher as a means of correcting Ritschl in respect to method—substituting the method of the psychology of religion for the explicitly normative method of Ritschl. But, also, the father of modern theology is held to need supplementing from the American philosopher, James; and the new work in the psychology of religion during the last two decades is to be given constructive value in the working out of a treatment of systematic theology. This is a broader approach to theology than the christocentric method made possible, and it promises different results from those which

¹ *Die religionspsychologische Methode in Religionswissenschaft und Theologie*, Band I of *Systematische Theologie nach religionspsychologischer Methode*. By Georg Wobbermin. Leipzig: Hinrich, 1913. vii+475 pages. M. 10.